



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver*

1. <i>Qaf</i> ¹ by ² The Qur'an The Supreme.	ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾
2. Rather they ^z wondered that came (to) them a warner of them; then said the unbelievers: this (is) a thing, wonderful.	بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾
3. Are if we died and we were a <i>tora'ban</i> (crushed sand), <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x (is) a return, distant.	أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾
4. <i>Qad</i> (<i>already and affirmatively</i>) We knew what decreases ^w the Earth ^w of them; and We have a book <i>hafeedhon</i> ³ (<i>multitudinous keeper-up</i>).	قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ﴿٤﴾
5. Rather they ^z denied by the right ^x <i>lamma</i> (<i>when/whence</i> [it ^x] came ^x (to) them; so they (are) in a matter <i>mareejent</i> ⁴ (<i>admixture/perplexing</i>).	بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٌ ﴿٥﴾
6. Have then not they ^z looked to the Heaven ^w above them; how We built it; ^w and We adorned/bedecked it ^w and not for it ^w of orifices/rifts.	أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾
7. And the Earth ^w We extended it ^w and We cast in it ^w anchors ⁵ (<i>catches/fasteners/stabilizers</i>) and We sprouted in it ^w of every pair/hue ⁶ (<i>which is</i>) <i>bahejen</i> (<i>iteratively delightful</i>).	وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾
8. A <i>tabsseratan</i> (<i>evident-indicator for the insightful</i>) ^w and a reminiscence/remembrance ^{w7} for every <i>abden</i> ⁸ (<i>a slave</i>) <i>muneebon</i> ⁹ (<i>iterative returner penitent</i>).	تَبَصَّرَةٌ وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾
9. And We descended from the sky ^w water ^x blessed; ^x then We sprouted by it ^x gardens ^w and the harvest's grains.	وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾
10. And the date-palms ^w <i>ba'se'qa'ten</i> (<i>tall-she</i> ^y) for it ^w sheath <i>nadheedon</i> (<i>iteratively tiered</i>).	وَالنَّخْلِ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² In Arabic the letter “و” is a letter used to *swear* by the name of Allah. In English the *equivalent* for swearing is “by”. Therefore, since this *Ayah* begins by making an oath by the name of “القرآن”, so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

³ The word “حَفِيفٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

⁴ That is most perplexing matter.

⁵ That is the mountains.

⁶ The word “زَوْجٌ” *strictly and linguistically* speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زَوْجٌ” is its *plural*: (1) “أَزْوَاجٌ” which could also mean: (2) *similar*, i.e. the *look-likes.*), (3) *hues*. See *اللسان*.

⁷ The word “ذِكْرَىٰ” is “*reminiscence/remembrance*” based on this great *Ayah*, “And if the Satan (*causes*) you ^s to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

⁸ The word “*abden*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis* the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

⁹ The word “*منيب*” from “*أناب*” means *iteratively returned penitent*. See *الراغب*.

11. Rez'qan ^x (rain) ^x for the eba'de (worshippers/submitters/slaves); and We quickened by it ^x a dead baldatan ^w (region/community/city/Makkah city); ^w like tha'leka (afar-that-it/that) ^x (is) the kborajo (resurrection).	رَزَقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾
12. Denied-she ^{y10} before them Nooben's (Noah's) people and the Rass' (well) companions and Thamooda.	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾
13. And Aadon and Pharaoh and Looten's (Lott's) brothers.	وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾
14. And the Ayka'te's ^w companions and Tobba'en's people; all/each denied the messengers so righted [My] menace. ¹¹	وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَعٍّ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ﴿١٤﴾
15. Have then We fatigued/weakened ¹² by the creation the first; rather they (are) in a nonplus of a new creation.	أَفَعَيَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾
16. And laqad (verily, already and affirmatively) We created the human and We know what whispers by him himself ^w and We (are) closer to him than the jugular vein.	وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسَّوَسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾
17. Edh (when/while) yatalaqq (receives/garners) the mutalaqqeyan'ne (twain receivers) a'n (off) the yameeney (right-side) and a'n the shema'le (left-side) qa'eedon ¹³ (steadfast-sitter).	إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾
18. Not utters [he] of a say except laday ¹⁴ (directly and possessively by) him a raqeebon (watcher/observer), ateedon ¹⁵ (he who is in preparedness-readied).	مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾
19. And came-she ^y the death's inebriety ^w /agony ^{w16} by the right; ^x tha'leka (afar-that-it/that), ^x (is) what you ^g were not of it ^x veering.	وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾
20. And (had been) blown in the horn; tha'leka (afar-that-it/that) ^x (is) day (of) the menace.	وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾
21. And came-she ^y every self ^w with it ^w a driver ^x and a shabeedon (iterative witnesser ^x /testifier ^x).	وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾
22. Laqad (verily, already and affirmatively) you ^g were in a heedlessness ^w of this; so We doffed a'n (off) you ^g your ^t cover; so your ^t sight today (is) hadeedon (sharp).	لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾
23. And said his mate: this (is) what laddayya ¹⁷ (I directly and possessively have) ateedon ¹⁸ (that which is in preparedness-readied).	وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾

¹⁰ The word “كَذَّبَتْ” = denied ^w is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ.”

¹¹ The speaker's pronoun “ي” in “وَعِيدٌ” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightning” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي

¹² The word “عَي” the root for “عَيْنًا” has at least four different meanings, related but distinct from each other: (1) “weakened,” (2) “ignorant of,” and (3) “exhausted,” (4) “fatigued/weakened.”

¹³ The word “قَعِيدٌ” has several meanings, relevant here is: the companion sitter, i.e. the one that constantly sits as a companion to another. اللسان

¹⁴ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِيضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (him) seems to indicate such closeness. See اللسان

¹⁵ The word “ateed” = “عَتِيدٌ” singular, masculine, subjective noun, meaning that which was prepared and made ready. See اللسان

¹⁶ The expression “سَكْرَةُ الْمَوْتِ” = “the death inebriety^w/intoxication^w” = Arabic tongue expression meaning: death's hardship or death's difficulty.

¹⁷ For the word “لَدَى” see the Lexicon attached to this Translation.

¹⁸ See footnote 15 above regarding “ateed.”

24. Let you both fling in Hell ^w every <i>kaffa'ren</i> (ever/stout ingrate/unbeliever), stubborn/perverse. ¹⁹	أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ
25. <i>Manna'en</i> (ever/stout preventer) for the <i>kbayre</i> (desirable/goodness/possession), aggressor suspect. ²⁰	مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ
26. Who ^x [he] made with Allah another an <i>elahan</i> (a deity); so let you both fling him in the torment, the severe.	الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ
27. Said his mate: (O), our Lord, not I (caused) him (to) tyrannize;[and,]but [he][was in an afar misguidance.	قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ
28. [He] said: let-not you ^z argue <i>ladayya</i> ²¹ (directly to Me); and <i>qad</i> (already and affirmatively) <i>qaddamto</i> (I advanced) to you ^b by the menace.	قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ
29. Not (to be) substituted the say <i>ladayya</i> ²² (directly to Me); and not I am surely <i>dhalla'men</i> ²³ (iterative injustice-doer) for the <i>abeede</i> ²⁴ (worshippers/submitters/slaves).	مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ
30. Day We say to Hell: ^w are you ^y filled; ^y and says she: ^y is (there) of <i>mazzeeden</i> (an increment/augmentation).	يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ
31. And(had been)nighed the Paradise ^w for the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure) other than afar.	وَأَزَلَفْتُ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ
32. This(is), what you ^z (are being) promised; for every <i>anwa-ben</i> (iterative repenter) <i>ha'feedhen</i> ²⁵ (iterative keeper-up).	هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ
33. Whoever <i>khasheya</i> ([he] reverentially-feared) <i>Ar-Rahmana</i> by the invisible and came [he] by a heart <i>muneeben</i> ²⁶ (iterative returner-penitent).	مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ
34. Let-enter you ^z it ^w by peace; <i>tha'leka</i> (afar-that-it/that) ^x (is) the immortality's Day.	أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ
35. For them whatever ²⁷ they ^z will in it; ^w and <i>ladayna</i> ²⁸ (directly and possessively from Us) <i>mazzeedon</i> (increment-/augmentation).	لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ
36. And how-many ²⁹ We perished before them of a generation, they (were) harder than them a seizing;	وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ

¹⁹ The word “عَنِيدٍ” = “perverse” which is “نَعْتٌ” = epithet, in grammatical term “adjective” for “stout unbeliever.” See إعراب القرآن، محمود صافي for a similar *Ayah* in (S11:59).

²⁰ The word “مُرِيبٍ” here is “نَعْتٌ” = epithet, i.e. “adjective,” hence “suspect.” See محمود صافي however, the word “suspect” could fit for a noun or an adjective.

²¹ See footnote 17 above regarding “لَدَيَّ”, however, here in the sense of directly to Allah.

²² Ibid.

²³ The word “ظَلَامٌ” means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more. Therefore, negating the bigger benefits automatically negates the smaller one. Clearly Allah is exalted and is beyond any need. So He does not wrong at all.

²⁴ The word “عَبِيدٌ” = “slaves, worshippers, submitters” means all Allah's creatures of humans or Jinn. So, if they are His “عَبِيدٌ,” then no one else “owns” them, hence they are all free from any human bondage.

²⁵ The word “حَفِظٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

²⁶ The word “مُنِيبٌ” from “أَنَابَ” means iteratively returned penitent. See الراغب.

²⁷ The particle “مَا” is “إِسْمٌ أَوْ أَدَاةٌ شَرْطٌ” = conditional noun/particle; or “مَا” = “إِسْمٌ مُوصُولٌ” = connective noun meaning that which. See إعراب القرآن، محمود صافي and الذر المصون، لـ أحمد الحلب.

²⁸ See footnote 19 above regarding عَنِيدٍ.

then they ^z explored in the country; is (there) of a <i>ma'beessen</i> (an escape-place).	أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ ﴿٣٧﴾
37. Verily in <i>tha'leka</i> (afar-that-it/that) ^x (is) surely a reminiscence-/remembrance ^{w30} for whomever [he] [was] for him a heart ³¹ and [he] cast the hearing while ³² he (is) <i>sha'beedon</i> (iterative witnesser/testifier).	إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٨﴾
38. And <i>Laqad</i> (verily, already and affirmatively) We created the Heavens ^w and the Earth ^w and what (are) between them both in six days and not touched-/betided Us of an exhaustion.	وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٩﴾
39. So <i>issber</i> (let-[you ^s] hold on patiently) over what they ^z say, and <i>sabbeh</i> ³³ (let-say [you ^s]: <i>subhana Allah</i>) by your ^t Lord's praise before the sun's ^w rise/appearance and before the <i>ghoro'be</i> (sunset).	فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٤٠﴾
40. And of the night so <i>sabbeh</i> ³⁴ (let say you ^s : <i>subhana Allah</i> to) Him and (also) rears ³⁵ (of) the kowtowing.	وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤١﴾
41. And <i>ista'me'a</i> ³⁶ (let-[you ^s] affirmably-hear) (on) day calls the caller from a nearby place.	وَأَسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٤٢﴾
42. Day they ^z hear the shriek-she ^y by the right; <i>tha'leka</i> (afar-that-it/that) ^x (is) the <i>khoro'je</i> (resurrection) Day. ³⁷	يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٣﴾
43. Verily We quicken and [We] deaden; ³⁸ and to Us (is) the destiny.	إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٤﴾
44. Day <i>tashqqaqo</i> (iteratively splits/rives) the Earth ^w a'n (regarding) them speedily; <i>tha'leka</i> (afar-that-it/that) ^x (is) a throng on Us easy.	يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٥﴾
45. We (are) knowinger by what they ^z say; and not you ^s (are) on them surely a <i>jabbaren</i> (vigorous compeller/ever contumacious stubborn); so let-[you ^s] remind by The Qur'an ^x whom ^p [he] fears [My] menace. ³⁹	نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذِكْرٌ بِالْقُرْآنِ مَنْ تَخَافُ وَعِيدِ ﴿٤٦﴾

²⁹ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

³⁰ See footnote 7 above regarding reminiscence.

³¹ The word “heart” here means the intellect, see البصائر.

³² This “و” is adverbial, see إعراب القرآن by محمود صافي.

³³ The phrase “subhana Allah,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

³⁴ Ibid, regarding “subhana Allah.”

³⁵ That is at the ends of the kowtowing.

³⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³⁷ That is the Day of Resurrection.

³⁸ The word “أمات,” in “نميت” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

³⁹ The speaker's pronoun “ي” in “وعيد” is omitted, for “التخفيف,” = “alleviation, lightening” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي +